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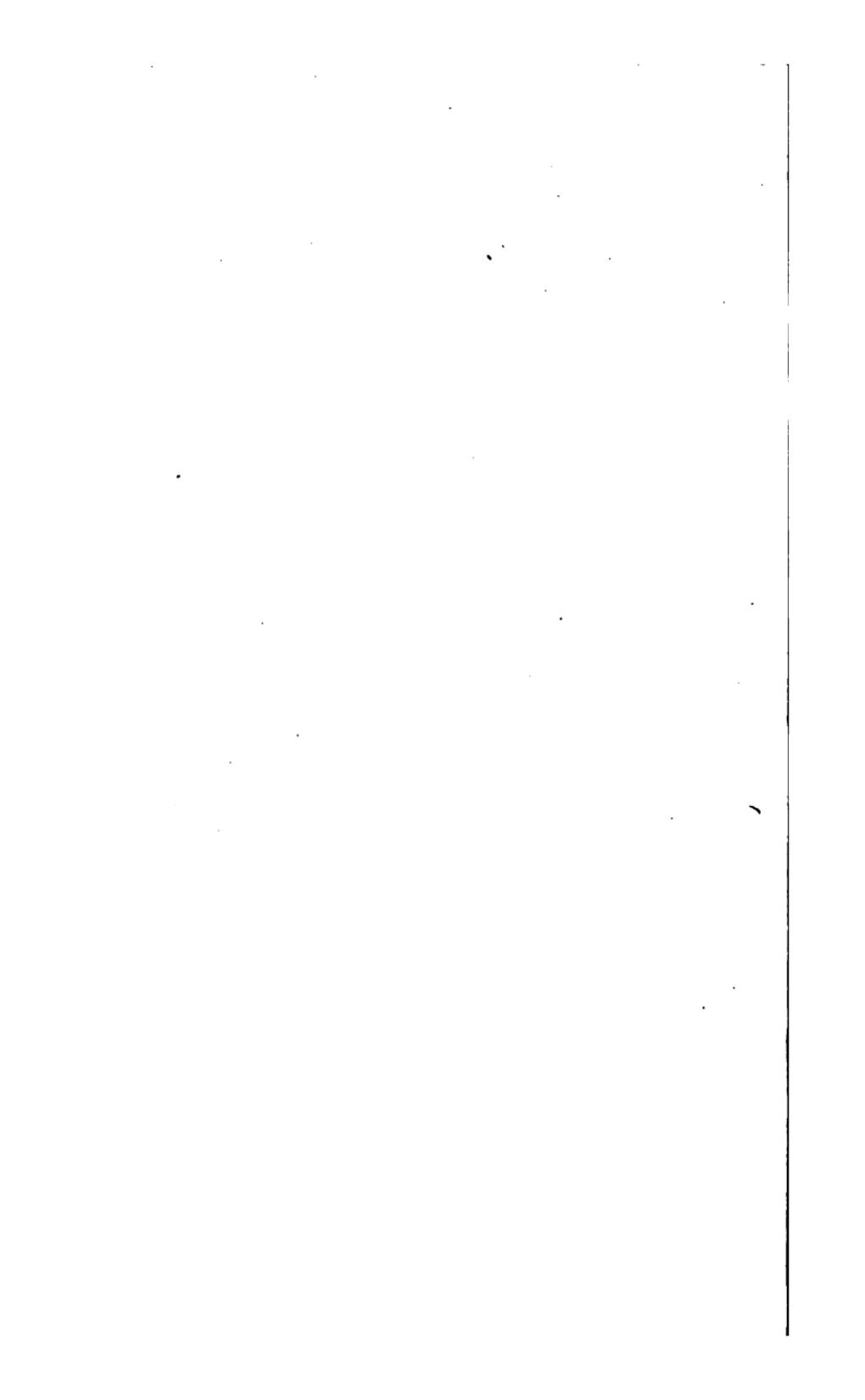
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13-

N. Jos. Mede.

Dr. N. Gardner. Case of the
Demoniac ment² in the N. T.
& four disc² on Mark 5. 19
with an App^t for further in-
-vestig² - the Subj^t. pub^d anonym⁴
1758

Dr. Farmer's Essay on the
Demonic² of the N. T.

Dr. Twells' Ans^t to the En-
-quiry into the meaning of Demoniack

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1775

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A SHORT *From*
State of the Controversy

About the MEANING of the

D E M O N I A C K S

IN THE

NEW TESTAMENT:

WITH

A VINDICATION of the REPLY
to the *Farther Enquiry*, from all the
Objections of a late Tract, intitled,
A Review of the Controversy.

By THE SAME HAND.

"The Use of Demon in the worst Sense, or directly
"for a Devil, will be almost confined to the
"Gospels, where the Subject spoken of being Men
"vexed with evil Spirits, COULD ADMIT NO
"OTHER SENSE OR USE." Mr. Mede's Works,
Edit. 1664. p. 784.

see N. & Q. 4th S. VI. 78.



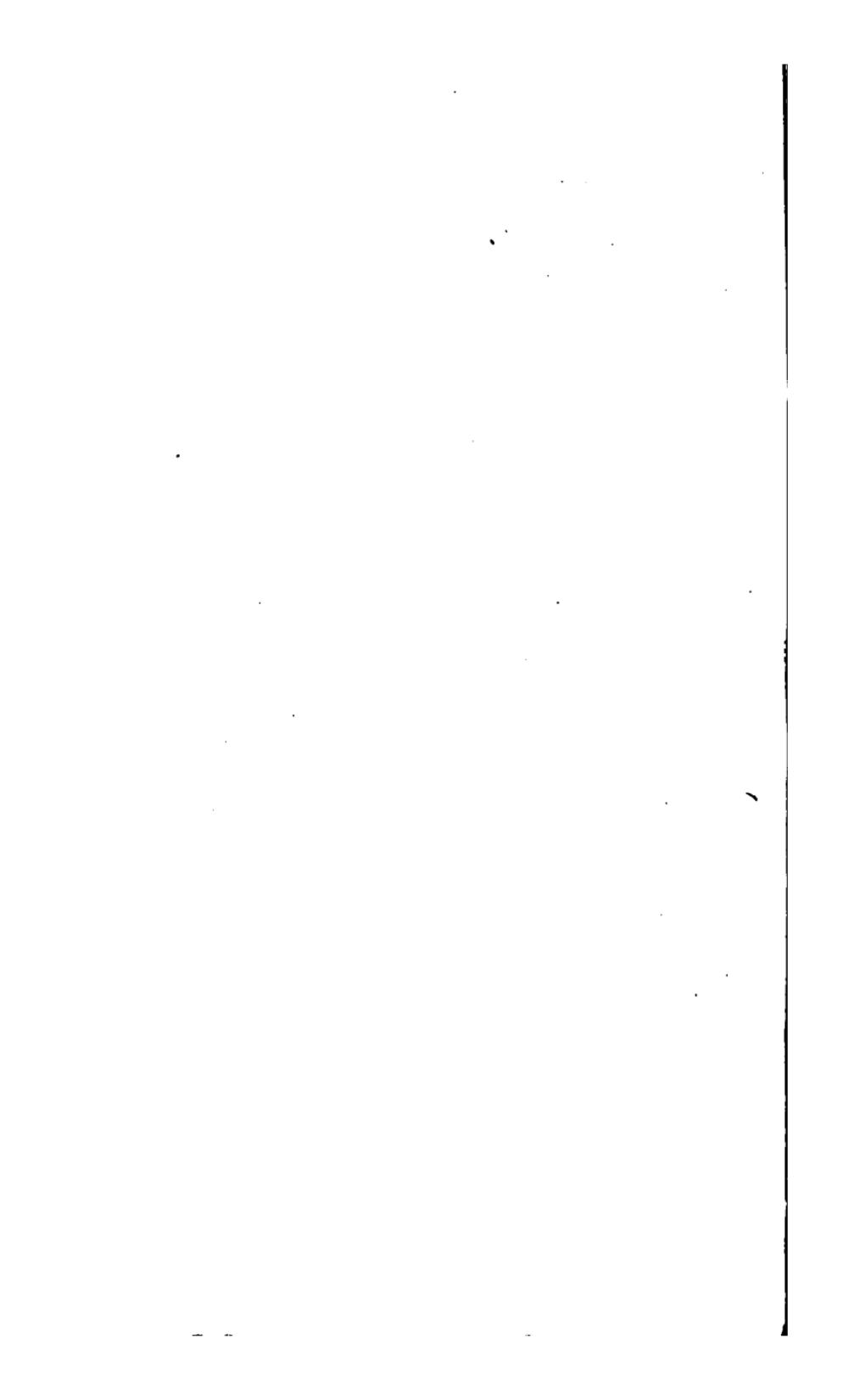
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71

1735

genious ; which, however due, no Man of Modesty can be thought to give himself. I must therefore look upon him as a *different Person*, who was willing to shew his Regard in this manner. But, if I may have leave to speak my Sentiments, the *Enquirer* is more obliged to his *Intentions*, than to his *Performance*. *Non tali auxilio, nec defensoribus, &c.* A great part of this is a *Repetition* of what is much better said in the *Enquiry*. And as to the rest, the Defense is carried on, not only on *new Principles*, but sometimes even on such *Suppositions* as are *contrary* to those made in the former Treatises.

THAT this may be more plain to the Reader, it may not be improper to lay before him a *short View of the State of the Controversy*, so far as I am concerned in it.

THE first *Enquiry* set out with shewing “ the general Notion of *Demons* among the ancient Greeks.” He asserted this to be the *Souls of departed Men*; and this he thought “ universally allowed by *Jews* and *Christians*, as well as *Heathens*.” Here the *Essay* first differed from him. I had observed, that this Sense could never be accommodated to the *Evangelical History*: I knew, that the Word had been used in a *different Sense* by *Christian Writers* ever since that *History* was wrote; I therefore could “ not think the general Notion of *Demons* among the ancient *Greeks* to be the present Purpose of settling the Meaning of the *Demoniacks in the New Testament*.” The *Essay* all along proceeded on the *Supposition*, that, whatever the *Heathen Demons* were, the *Scripture Demons* were *fallen Angels*. And the Reason, why this *Supposition* was not then proved at large, was, because it was the general *Opinion* of the most learned *Criticks*, ancient and modern, whom I had

• *Enquiry*, p. 2, 4, &c. ⁶ *Essay*, p. 7.

cited and referred to⁴. Such Consent is not to be opposed rashly and without Necessity. And therefore I had reason to expect, that if the *Enquirer* continued to lay any Stress on the Notion of the *Heathens*, he would have quite confuted *that general Opinion*, and shewn, that the *Scripture Meaning* of the Word *M U S T* have been the same with the other.

BUT what had we of this sort in the *Farther Enquiry*? Not a Syllable. Nothing but peremptory Assertions. This was evidently setting up his own Authority in Opposition to that of all other Criticks, and not *reasoning*, but *dictating* to the World. This I complained of in my *Reply*⁵. I endeavoured to shew the Unreasonableness of fetching the Sense of the Word in *Scripture* from *Heathen Authors*; and shewed, that even Mr. *Mede* himself agreed with the other learned Men in this Point⁶.

Now how does the Author of the *Review* act? Why, he very fairly *deserts* the *Enquirer*. With regard to the great Point, which so much wanted Proof, and on which so much depended, he is *absolutely silent*⁷. Neither Reasons nor Authorities have

⁴ *Essay*, p. 8,

⁵ *Reply*, p. 2, 3.

⁶ *Ibid.* p. 4.

⁷ In the 20th and 21st Pages of the *Review* we have indeed these Words. "It is one thing to punish Injustice; it is another to be immoral, and promote and inspire Fraud and Wickedness. *This* was never imputed to *Demas* anciently; the other was: And THEREFORE to understand a *Greek Book*, where the Word *Demon* occurs often without any Definition of it, it MUST be necessary to know what was the Notion of that Word in *Greek*, before and at the Time when such Book was wrote." This I cite as the only Passage which has so much as the Air of Reasoning. From the *illative Particle* THEREFORE, one would think it a Conclusion from what went before. But it is a Conclusion without any Premisses to support it. If the *Heathens* understood *Demon*, as this Gentleman represents them, this can't prove it to be necessary to consult them in order to know the Sense of *Scripture*. And tho' the sacred Writers have no where given a formal Definition of the Word *Demon*, yet they have sufficiently guarded against Misconstructions, by af-

have the least Weight. He goes on heaping upon us fresh Testimonies from *Heathen Authors*, as if *their Importance*, in order to a right understanding of the *Scriptures*, were undeniably. Surely this Method, to give it the *softest Name*, is *impertinent*; nor is it possible for any Controversy to be thus decided.

THE Reader sees, that I had no need to concern my self about the Heathen Authorities, and that the Cause I defended was secure enough, without producing any, till the Principle above-mentioned could be proved. But notwithstanding this, I went *farther*, and in order to manifest the *Falsehood* of it, and at the same time to throw some Light in upon the Subject, I endeavoured to shew some *different Senses* in which the Heathens used the Word *Demon*, and their great Perplexities and Inconsistencies on this Subject: I observed, that the *Enquirer* had himself departed from the general Assertion he had before made^a, and that his Account of the *Heathen Demonology* is both partial and unjust^b: And I labour'd to confute the whole Scheme at once, by shewing, that even the *Heathens* used the Word *Demons* in an *ill Sense*, and that very probably they sometimes understood by them *wicked and noxious Beings, superior to Men*^c. This last is the main Particular which the *Review* concerns itself about: And his Replies to my Reasoning on it, tho', were they all allowed, the general Cause would not be affected,

signing to these such Actions as could never be applied to *departed Souls*, or Men *naturally diseased*. I must have leave to say, that the Parts of the Gospels which gave Rise to this Dispute, till a much clearer and better Account be given of them, are sufficient Instances of this. And as to the "Notion of the "Word" among the *Jews* "at the Time when" these "Books" "were wrote," it will scarce be denied to be on the side of the Letter.

^a *Rely*, p. 5. ^b *Bid.* p. 6 — 17. ^c *Bid.* p. 17 — 28.

shall be distinctly consider'd, and, I hope, clearly refuted.

IN the *Farther Enquiry*^k it is proposed " to examine both the Old and New Testament, to see the Notion of *Ἄιμαν* in them, and whether they are not to be interpreted consistent with the Notion [of the Heathens, before] at large explained." Here also I followed him, and by a distinct View of *most* of the Texts in the *Old Testament*, and of *all* from the *New*, I endeavoured to expose the Idleness of the Attempt, and to vindicate the common Interpretation of the Word^l. Here then I might, if ever, have expected some Answer. And yet, I know not how it has happened, even in this Case the *Review* in a manner leaves his Friend the *Enquirer*. We are indeed told, " that *powerful* and *mischievous Devils*^m are no where to be met with in the *Old Testament*." But not an Answer is vouchsafed to *any one thing* which I offer'd in considering the several Texts therein; and these Considerations, if they stand good, evidently prove that Point. And as to the *New Testament*, there are, I think, only *four Texts*, my Defense of which is taken any Notice of. And, tho' there are in the *Review* some other Objections, which I had either answered or obviated beforeⁿ; yet, as these are urged in Opposition to some of the other Gentlemen engaged with me, I shall leave it to them to consider them, if they think proper,

^k *Farther Enquiry*, p. 25. ^l *Reply*, p. 29, &c. ^m *Rev.* p. 8.

ⁿ An Instance of this we have, *Rev.* p. 44, 45. where the Objections about, *This kind can come forth by nothing but by Prayer and Fasting*, are again served up to us in a more confused manner: and no notice taken of the Answers which were given in the *Essay*, p. 51———57. Thus again, what we have *Rev.* p. 41, 42. was obviated in the *Reply*, 91, 92, 93. the particular Reasoning of which remains unanswered. And so in many other Places.

and confine my self to speak to those Points, on which I am expressly refer'd to.

FROM this short and general View of the State of our Debate, it is easy to see how far the *Review* is from being a full Defense of the *Enquiries*, or a sufficient Answer to the *Essay* and *Reply*. Let us however consider what he *has* said, and this first with regard to the *Heathen* Writers, and secondly with regard to the *Holy Scriptures*.

It is, it seems, a *certain Principle*, an *Axiom* or *Postulatum* to be admitted without any *Proof*, that the *Scripture Demons* are the same with those acknowledged by the *Heathens*. Unreasonable as this may appear, let us oblige the Author, and for once allow it. But then, if the *Heathens* ever used the Word in a *very ill Sense*, for *wicked and noxious Beings* of a *superior Order* to Men, then the *Scripture Demons* may still be *such Beings*. For supposing, that *sacred Writers* are to be interpreted according to the *profane Writers*, yet certainly they might use this Word in *any Sense*, in which *these* used it. One Point then which the *Reply* undertook to prove, and which was intended as no other than an Argument *ad Hominem*, was, that among other Senses of the Word, *that above-mentioned* was one. In order to this I observed, that the Author of the *Farther Enquiry* had himself owned, that "the *Chaldeans* supposed two Principles, a *good Demon* and an *evil Demon*. The former's Name was *Zeus* and *Oromasdes*; the latter was called *Ades* and *Arimanius*." And from hence I thought it clear, that the Gentleman allow'd "an *evil Demon*, which can't be pretended to have been the Soul of a *departed Man*." And this I confirmed by another Passage in *Plutarch* of the same Import.—Let us now attend the *Review*. "As if (says he) a first

“ Principle, One, the Cause of Evil, had any thing
 “ to do with *evil Demons*, malignant Beings, that
 “ are the Subjects of the present Debate¹.” And
 can this Gentleman then think, that the *Cause of*
Evil was supposed to be any other than a *malignant*
Being? Was he not the *most malignant, mischievous,*
malevolent Being? And was he not expressly called
Demon?

BUT I imagine that this Writer expected, that Instances should be produced where the Word is used in the *Plural Number* of *such Beings*:—Now first, this is a Subtlety unknown to *both the Enquiries*. The *Farther Enquiry* is so far from laying any Stress on the Difference of Number, that the *Reviewer* himself blames it for supposing “ *Ocellus Lux canus* to speak of *evil Demons*, such as were detected by the Gods, and Demons, and Men, and Families, and States².” Here then the *Reviewer* plainly deserts the Principles of his Friend—And I will add, 2. *very absurdly*. For if the Word *Demon* was used by the ancient Heathens for *an evil Being*, no Reason can possibly be assigned why *Demons* may not signify *evil, malignant Beings*. The *Gospels*, even when they speak of *Possessions*, very frequently speak of *a Demon*³. According then to the Principles of the *Review*, in *all such at least*, the Word being used in the *Singular Number* *may* have no relation to *a departed Soul*, but to *a Cause of Evil*.—But did the Heathens acknowledge any *evil Demons*, in the Sense of *Devils*? I answer, That supposing they did not, can we con-

¹ *Review*, p. 10.

² See *Review*, p. 8.

³ See *Reph*, p. 19, 20. *Review* p. 21. And it may be added, that all the *Farther Enquiry* insisted upon was, that “ the Sacred Scriptures are to be constantly interpreted agreeable to the Heathen Notion of the Word *Demon*.” p. 25, not *Demons* in the *Plural*.

⁴ *Luk.* iv. 33. *Mark* vii. 26. *Mattb.* xvii. 18. and so frequently in other Places.

clude that the *Scriptures* know no such? It is ridiculous enough to fetch the Sense of all *Scripture* Words from Heathen Writers: But it would be much more so, to imagine that *Revelation* contains no clearer Notices of the Spiritual World, than the Heathens were acquainted with.—Might not then the Case be as follows? The ancient Heathens are owned to have used the Word *Demon* for the *Author* or *Cause of Evil*: The inspired Writers, knowing the *fallen Angels* to be *very evil Beings*, and *Authors* and *Causes of Evil*, thought proper to apply to these the same Word, only changing, as it was necessary to change, the *Number*.— 3. But the chief Difficulty with the Author of the *Review* seems to be, that “ *Arimanius*, one of the *Chaldean* first *Principles*” was “ esteemed by them an *original* and “ *independent Cause*,” and therefore “ is a Case quite “ foreign to the Purpose: For the Dispute is not “ concerning *original* or *first Causes*, but *inferior*, “ *dependent Beings*, or *Demons*.” I fear this will only make the matter worse. For whatever *Arimanius* was, he is called a *Demon*. If therefore *Scripture* must be interpreted according to the *Heathen* Notions, why may not a *Demon* in the *Gospel* signify an *original* and *independent Cause*?— Which will scarce be asserted.— But to give a more direct Solution of the Difficulty— That *Demon* is here used for a *very evil Being*, is certain— That it was put for the *Devil*, as *Arimanius* was believed to be⁸, I think extremely probable. Nor is it any Objection,

⁸ Pag. 8.

Tho' the Gentleman, I have to deal with, so exceedingly despises Authorities, yet for the sake of others, with whom that of the learned Dr. *Prideaux* may have some Weight, I can't forbear adding, that he styled the *Cause of all Evil*, *Arimanius*, *the Devil*. And he goes on, “ Concerning these two “ *Gods* [the good and the evil one] “ there was this Difference of Opinion among” the *Magians*, “ that whereas some “ held both of them to have been from all Eternity, there were

Objection, that they thought him an *original* and *independent Cause*. Tradition might convey down the general Existence of this *cursed Spirit*; and yet might become very obscure, perplexed, and mistaken with regard to his particular Nature or to his Creation.—4. With respect to the Passage in *Zaleucus*, which the *Review* says “may seem to be ‘most to’ my ‘Point,’ I am much mistaken, if it does not fully come up to it. I had translated it, *Should any one be tempted to Injustice by a wicked Demon*—*be ought to beg the Gods to assist him in driving him away*. The first Exception to this, is, “that “*Zaleucus was a Pythagorean*—and is not “therefore speaking concerning *a wicked Demon*, “but *the wicked Demon*, the Origin and Cause of “all Evil.” But there is no Pretence for this. The Words are *Δαιμόνιον κακός*, without any Article, which surely will admit of either rendering. And however they are rendered, we have here a “*malevolent Being* promoting Wickedness or Misery “amongst Men.” In the next place, I am charged with *misrepresenting* the *Passage*. It seems, I read *αὐτὸν* for *αὐτῷ*, and accordingly translated it *HIM*, instead of *IT*. And I should be glad to know, what Advantage I could possibly reap from this *Misrepresentation*. Let the *Passage* stand as in the *Review*, it is exactly the same to my Argument. But the Reader I fear will want an Apology, not for my being guilty of *such an Error*, but for my troubling him with *Answers to such trifles*—Lastly, tho’ I own, when I wrote the

“were others that contended, that the good God only was “eternal, and that the other was created.” *Connell*. Part I. Book III. Vol. I. pag. 252, 253. Edit. 10th. And why the *Scriptures* may not be understood according to the Sentiments of *these*, as well as any other Heathens, I know not. I wish the Reader would consult p. 305.

² *Review*, p. 21.

¹ *Ibid.* p. 10.

Reply, I did not dream of that Distinction between *the Demon* and *Demons*, which this Gentleman builds so much upon ; and tho' I thought it sufficient to produce Instances, where the Word is used in an *ill Sense* in *either Number* ; yet it happened luckily, that without designing it, I have sufficiently obviated this Pretence, and shewed, that the Heathens did understand Δαιμones and Δαιμόνια of *evil Beings*. The Reader may see a Passage from *Plutarch* plain and full beyond all Exception^z. But no Notice is taken of this, I suppose, because *Plutarch* lived *after Christ*. This is another Art of the *Review*, which frequently helps him out of Distresses. And it may seem inhuman to deprive him of it. But the *Truth*, of which he is a professed *Lover*, requires me to do this, and will therefore, I hope, procure me his Pardon.

Now, first, this is not vindicating the *Enquiry*, but prosecuting a quite different Scheme. In this we find all Authors quoted promiscuously^x ; the Sense of *Christians* and *Jews*, as well as *Heathens*, was attempted to be shewn : And in his Preface the Author intimated his Hopes of being able to explain even the *Apologists* so, as to reconcile them to his Notion.——Indeed he afterwards seemed to be sensible, that this Design was impracticable, and that the Ground he stood upon could not be defended. Accordingly, the *Farther Enquiry*, instead of explaining the *Fathers*, abuses them. “ The Fathers invented a new Scheme of Demonology ; ” tho’ *when*, or *where*, or by *which of them* it was invented, we are not told. And instead of vindicating his general Assertion, he denies it to have been in his *Intention* to say, what he had *adu-*

^z *Reply*, p. 23. ^x *Ocellus* “ who was three Generations older than *Plato*,” was owned to “ speak of *evil Demons*.” *Farther Enquiry*, p. 19. ^b *Ibid.* p. 72.

ally said. This however must be imputed to mere Distress. And tho' Christian Writers were all suspected, yet still we had no Reason to think, that the Heathens might not be called in as good Witnesses. Hierocles, tho' excepted against in the Review, as not early enough^c, was admitted as a Voucher in the Farther Enquiry^d. So was Plutarch^e.

BUT the Author of the *Review* is more nice. No Testimony will be allowed by him, but what is truly *Heathen* and truly *Ancient*. He confines us to the Times before the Coming of Christ, and will not accept of even an *Heathen* Authority afterwards; for fear, I suppose, that *Plutarch*, &c, should have been concerned with the *Primitive Christians*, and had some hand in inventing the new Scheme of Demonology. Or, if they were too honest to do this, lest they should have receiv'd some Tincture from this new Scheme, been in a manner infected with the Notions of Christians, and, in Compliance to these, believed the Beings, which they still continued to worship, to be Devils.

ANOTHER Author which I cited is *Julius Pollux*, against whom there lies the same Exception; for he "lived one hundred Years after Christ;" but, I will add, was never suspected to be a *Christian*.— However, the *Review* has more to say to this Citation, and interprets it in a different manner. I had render'd ἀλιγέως *wicked* or *pernicious*, knowing that the Word is capable of *both* Senses, and seeing nothing in the place to exclude *either*. This Gentleman, without any Reason that I can guess, but because it makes against his Hypothesis, will not have it to mean *wicked*. The next Word is ἀλιγεώδεις, which he translates *destructive*, and which may also signify, as almost any *Lexicon* will inform us, *cursed*, *execrable*. The other two Appellations of *these*

^c *Rev.* p. 71. ^d *Earth. Eng.* p. 7, 8. ^e *Ibid.* p. 5. ^f *Rev.* p. 10.

Demons are *προσρόκαιοι*, *παλαμυῖοι*, which in the Review are thus paraphrased, “ To whom we “ ought to apply our selves, in order to get them, “ to avert Mischief, the Punishers of those who “ are guilty of Blood.” My Objection to the former part of this Interpretation is, that it makes these Demons much the same as those which *Pollux* had before distinguished from them, by the Epithets *ἀπορρόκαιοι*, *ἀποτρόκαιοι*, *λύσοι*. And as to the latter part, though *παλαμυῖοι* may have the Meaning which the Gentleman assigns it, yet he cannot be ignorant, that its *original Sense* rather relates to *Guilt*, than to *Punishment*, and that it denotes any *wicked*, *pernicious*, *murdering* Being. I shall therefore take leave to give another Translation of this difficult Passage, by which it will appear, that every Word in it is applicable to what the Review thinks the Heathens had no Notion of, “ Devils, immoral, malignant Beings.” Of Demons—others, which confirm Curses, are called wicked, destructive, execrable, who are instrumental in bringing Evils on Men, and plaguing, punishing, or murdering them⁵.

As to what is said in p. 12, 13, of the Review, tho’ it is in that Part which relates to me, I do not think my self concerned, having not made use of the Citations there pretended to be explain’d⁶. But p. 14. we meet with a Sentence or two, which I can’t forbear animadverting upon. “ The Rule “ among the Ancients was not to impute Evil to “ evil Demons or Devils, of which they knew no-

⁵ Οἱ δὲ καρκίνοι, αἱ λίθαι, αἱ λιγνώδει, προσρόκαιοι, παλαμυῖοι. The Latin Translation is, *Qui autem inferunt, exitiales, pestilentes, malitiosi, & homicidiæ*. For the sake of Shortness, I must refer the Reader to any large Lexicon for Instances of these Words being used in the Sense in which I have understood them.

⁶ I would not be understood, as if I thought the Citations not to the Purpose. That from *Pindar* is certainly so. But the Defense of it belongs properly to another hand.

“ thing, but to the Justice of the Gods; and they made
 “ no scruple to say, as *Euripides* makes *Iphigenia*,
 “ *I can’t think any of the Demons to be evil*—They
 “ did not suppose malicious, malevolent, immoral
 “ Beings, to be the Authors of Evil or Wicked-
 “ ness in Man: Nor were the Executors of just
 “ Punishment upon Sinners, such as *Typhon*, or
 “ the Furies, deemed *Devils* or malevolent Be-
 “ ings.”—The Reader will, I hope, pardon the
 Length of this Extract, on account of the great Cu-
 riouiness of it—Which certainly deserves some
 particular Remarks. And, first, we see here an-
 other Instance of the *Review’s* varying from the *En-
 quiries*. The Author of this last Piece is so far from
 being attached to Systems, that he makes no Scrup-
 ple frequently to leave even that Scheme, which he
 undertook to defend. For, at the very Entrance of
 the first *Enquiry*, we are told, that “ other Writers,”
 and *Proclus* and *Eusebius* are quoted without the
 least Censure or Dislike, “ have made Demons the
 “ Dispensers of evil Things, as well as good; the
 “ Plagues and Terrors of Mankind, and the Au-
 “ thors of much Evil to them!” Again, it is
 there confessed, that the *old Latins* “ imagined
 “ the *Larvæ* to be mischievous and wicked Spi-
 “ rigs.”. And the *ordinary Notion* concerning
 these is given us from *Apuleius*, which, I observ’d
 in the *Essay*, corresponds much with the *Scripture*
 Account of fallen *Angels*¹. That “ on account of
 “ their ill Deserts in Life, they were punished as it
 “ were by a sort of Banishment, by their having
 “ no good Place of Abode, but always rambling
 “ about, *vain Terrors* to good Men, but to evil
 “ Men *noxious*.” The Truth of this Opinion I
 am not now concerned to prove. It is sufficient to

¹ *Enquiry*, p. 3.

² *Ibid.* p. 16.

³ *Essay*, p. 18.

⁴ *En-
 quiries*, p. 18.

my present Argument, that the Author of the *Enquiry* owns it to have been the *ordinary Nation*. And yet the Author of the *Review* asserts, that the Ancients " did not suppose malicious, malevolent, " immoral Beings to be the Authors of Evil and " Wickedness in Man ". I must leave it to these two great Men to settle the Point between them, it being a Task far above my Capacity to reconcile them together.

2. But can any thing be stronger than the Testimony of *Euripides*? And shall we imagine wicked Demons, when he so expressly makes *Iphigenia* declare, that she *could not think* any of them to be such?—Now it happens unluckily, that the *Farther Enquiry*, in order to account for those Words of St. *James*, the Demons believe and tremble, and not dreaming of that pretty Exposition which the *Review* has produced from a Line of *Orpheus* ^o, owns, that Demons " signifies likewise in Heathen " Writers the *evil Souls of departed Men* ". It is plain then, that *Iphigenia*, if she actually said so, was, according to the *Enquirer*, mistaken. And that she was so, will farther appear from a Passage in *Plutarch*, which I beg leave to set down at large. It is taken from his *Life of Dion*, near the Beginning of it, where he had been comparing *Dion* and *Brutus*, and had particularly taken Notice, that both of them had had some Warnings of their End. Tho' our Gentleman ^a seems to doubt, " if there " be sufficient Evidence for the Truth of " one of these " Stories," yet *Plutarch* relates them without the least Diffidence. Afterwards he indeed owns, that in his Time there were some who laughed at all such Accounts, and rejected them in general. But he adds, that " if *Dion* and *Brutus*, who were

^a *Review*, p. 14. ^o *Review*, p. 26. ^p *Farth. Enquiry*, p. 58.

^q *Review*, p. 15.

" such

such grave Philosophers, and so little liable to be conquered by any Passion, were so affected by this Appearance, that they told it to others ; I know not, but we may be compelled to receive that **VERY ANCIENT OPINION**, absurd as it may seem, that there are wicked and malevolent Demons, who envy good Men, and by their Practices raise Disturbances and Fears, weakening and undermining their Virtue. And this, left by continuing steadfast and harmless in what is good, these should after Death obtain a better State than themselves.¹ We see, that this is set down as a **VERY ANCIENT OPINION**. I need not add a Word to shew, how contrary it is to the Assertion of our Author. And the only Question is, which of the two deserves most Credit, and had the best Opportunity of knowing the Sentiments of the ancient Heathens ? *Plutarch*, we see in this very Passage, was far from being any Bigot. And, as he lived early in the second Century, the Words τῶν πάντων παλαιῶν will carry us up much higher than the Beginning of *Christianity*.

¹ Εἰ δὲ Δίων καὶ Βρούτου, αὐτοὺς ἴμεροις καὶ φιλόσοφοις, καὶ τοὺς γένους αὐτορρευστοὺς εἴδοντες οὐδὲν πάντας μη τῶν ΠΑΝΤΩΝ ΠΑΛΑΙΩΝ τὸν ἀτοπέλατον ἀναγκασθέμενον προσδέχεσθαι λόγου, οὐς τὰ φαῦλα διεμόνια καὶ βάσκανα, προσφεύγεια τοῖς ἀγαθοῖς ἀνθράσται, καὶ ταῖς πράξεσιν ἀνισάμαντα, παραχας καὶ φόβοις ἐπάγου, στίσεις καὶ σφάλλοντας τὸν ἄρτεν. Ότι μὲν διαφορίνεις ἀπτωτεῖς ἐν τῷ καλῷ καὶ ἀκέραιοι, βιετίονται ἐπίστων μοίρας μετὰ τῶν τελευτὴν τόχουσιν. *PLUTARCH.* in *DION*.

N. B. I have translated τῶν ἀτοπέλατων, *absurd as it may seem*, and believe that *Plutarch* called it so in relation to their Sentiments, whom he had just before mentioned. For if he had himself thought the Opinion *most absurd*, how was it possible for him to have once doubted, whether it should be received or not ? Could the bare Authority of *Brutus* and *Dion* make a real Absurdity credible ? But however this be, *absurd* or not, it is declared to be a *very ancient Opinion*, which is sufficient to the present Purpose of the Quotation.

3. Still the Line from *Euripides* stares us in the Face. 'And I must own, that I could hardly think, that so elegant a Writer would differ in this respect from so many others, as have mentioned *evil Demons*. This gave me a Curiosity to consult the Passage itself. And the Consequence of doing so was only an Increase of my Surprize, not that *Euripides* should say so strange a Thing, but that any Man of Sense should produce him to vouch what he never intended nor thought of. The Words indeed, as detached from what went before, appear strong on the Side of the *Review*. But let us but take in the Occasion on which they were spoken, and the Manner in which they are introduced, and nothing can well be farther from his Purpose. *Iphigenia* is here represented as complaining of *Diana* on account of the *human Sacrifices* which were offered to her. The Words, which the Poet puts into her Mouth on this Occasion, are extremely beautiful; nor shall I fear the Displeasure of the Reader, for giving them at large even in a Prose Translation.

“ I can’t but condemn the Counsels of this God-
 “ des; should any Mortal but touch a dead Body,
 “ or a Woman in her Uncleanliness, she forbids
 “ him to come to her Altars, as being defiled.
 “ And yet she herself is pleased with human Sacri-

“ Τὰ τὰς Θεῖς Ἡ μημονεῖσι σφίσματα,
 “ Ήτις, βροτῶν, μὲν οὐ τις ἀνθνεῖσι Θέα,
 “ Ή τὴ λοχίσεις, οὐ πορρὶ Σίγη χροῖ,
 “ Βαρεῖσι, ἀπίρυντι, μυσταῖσι οὐ πυρεῖσι.
 “ Αὐτὴν δὲ θυσίαν οὐδὲντος θρησκευτέοντος.
 Οὐδὲ οὐδὲντος οὐδὲντος οὐ οὐ Δίδει δέρματα
 Λαγῆ τοσούτοις ἀμετάδιαν. οὐδὲ μὲν οὐ
 Τὰ Ταῦλά Θεοῖσι οὐδέματα
 Λατεῖσι χρῖσι, πανδεῖσι οὐδένας βαρῆ.
 Τὰς γαρ οὐδὲν δὲ οὐδὲς οὐδέποτε ποτε
 Εἰς τὸ Θεῖο τὸ Φαιδλοῦ ἀπαρθεῖσι διαι.
 Οὐδένας γαρ οὐδὲς παρεργαστὸν οὐδὲ πάντα.

EURIP. Iphig. in Taur. v. 380, &c.

“ fices.

fices. Surely this Ignorance, or Inconsistency, could not proceed from *Latona* the Wife of *Jupiter*. For my part, I look upon the Story of *Tantalus*'s feasting the Gods, as incredible; or that there could be any Delight in eating his Son. And I imagine, that Men, who are here themselves guilty of Murder, first charged the Divinity with this Wickedness. *For, in my Opinion, none of the Gods are ever wicked*,” i. e. cruel. We see now, from the whole Passage, that by *Demons* *Euripides* could mean nothing but *Gods*; and that the Word can't relate to *Demons*, in the Sense of the *Enquiries* and *Review*, i. e. to *departed Souls*, unless it be asserted, that the Heathens knew none of these to be wicked; or at least, that they knew *no Gods but departed Souls*, which is equally false and absurd.

4. WITH respect to *Tisiphone* and the *Furies*, this Gentleman is, I believe, as much mistaken. They might sometimes minister to the Justice of the Gods, and execute just Punishment on Sinners. But this is no sort of Proof, that they were not *malevolent Beings*. Very *immoral Persons* may be instrumental in bringing about very *wise* and *good Ends of Providence*. And this is certain, that those Beings are by Authors represented in but an unfavourable Light. Thus *Suidas* interprets Ἑλλύς, καλαχθόν, & δαιμόνον, *an infernal, maleficent Demon*. And, to mention no more, what does the Author of the *Review* think of the Character of *Alecto*, as drawn by *Virgil*? Was she barely an “*Executor of just Punishment on Sinners?*” Was not she a *malevolent Being*? Hear the Poet's own Words,

cui tristia bella,
Iraque, infidiaeque, & crimina noxia cordi.

Odit & ipse pater Pluton

And again, thus *Juno* speaks to her:

Tu potes unanimes armare in prælia fratres,
Atque odiis verfare domos

tibi nomina milles,

Mille nocendi artes

And again it is said of her,

Vipeream inspirans animam

And what more could have been said of the *Old Serpent* himself, it may be hard to imagine.

I HAVE but one Word more to say with regard to the *ancient Heathens*. I had taken Notice of an unaccountable Mistake in the *Farther Enquiry*, in quoting *Ocellus Lucanus*. The *Review* also condemns it, and then adds, p. 21. “ *Ocellus* had no “ such Notions [as *evil Demons*;] *κακοδαιμones* “ therefore should have been translated *unhappy*, “ and the Paragraph be changed, so as to shew “ *Ocellus* to be *with* the *Enquirer*, and not an an- “ cient *Testimony against him*.” I might justly return the Gentleman’s *Sneer*, *En acumen!* For we have here one of the most extraordinary Pieces of Reasoning I ever saw. *Ocellus* is speaking of quite a different Point, and is not *against* the *Enquirer*, *Ergo*, he is *with* him. Because *Horace* says not a Syllable of *evil Demons* in his first Ode, therefore he believed no such. This is a Way which will soon procure the *Reviewer* Authorities enough, if the absolute *Silence* of any Author, let him be speaking on what Subject he will, be allowed to be such. I must own, that the Gentleman intimates, that some *Change* should be made in the *Paragraph*. What *Change* he means indeed I can’t say: But I am sure it must be a *very extraordinary one*, which will make *Ocellus* speak his Sense. For he must excuse me, if I remind him of what I mentioned in the *Reply*, p. 19. that this Author is so far from thinking *Demons* to be *departed Souls*, that, in the short Work we have left of his, he more than once intimates his Notion of them to have been that of *Beings of a middle Nature, between Gods and Men*. But that he ever distinguishes these into *good* and

evil, I confess I do not remember. And suppose he does not, this can be no Proof that he did not believe *both* Kinds.

I REALLY imagined, that I had quite done with the Objections relating to *Heathen Authorities*. But in p. 23, I find the *Review* has by the way a Reflection on me, and endeavours to set a Sentence of mine in Opposition to the *Christian Apologists*, whose Credit I had before vindicated, and, for aught appears yet, unanswerably. This Gentleman says, “ the Author of the REPLY seems to imagine, that *Jupiter, Mercury, &c. bad not been Men at all, but were imaginary Beings.* If this be a contest- ed Point by the Author of the REPLY, I only desire him to confute the *Christian Apologists*; and particularly *Tertullian's Apology, Ch. 10, 11.* *Arnobius, &c.* Now here I must first complain of a Misrepresentation. A Sentiment is ascribed to me, which, I think, cannot be drawn from my Words. I had observed the infamous Characters of many of the Heathen Deities, and then added, “ This is the general Account of them; and if we set it aside, it will not be easy to evince, that *they had been Men at all, that they were not imaginary Beings.*” Now is this *seeming to imagine*, that *Jupiter, Mercury, &c.* [under which &c. all the rest of the Heathen Gods may be concluded] were never Men? Or wherein do I contradict the *Apologists?* *Tertullian*, I am sure, says much the same. “ None of your Gods can you prove free from Crime or Vice, unless you deny them to have been Men.” So far then I am clear. But

perhaps
 “ *Reply*, p. 8. “ The whole Sentence being curious, I shall give it the Reader. “ *Volo igitur merita recensere, an ejusmodi fint, ut illos in coelum extulerint, & non potius in imum tar- tarum merserint, quem carcerem poenarum infernarum, cum vultis, affirmatis. Illuc enim abstrudi solent impii quique in parentes, & in forores incesti, & maritarum adulteri, & virgi- num raptores, & puerorum contaminatores, & qui fœviunt, & qui occidunt, & qui furantur, & qui decipiunt, & quicunque*

perhaps what I said in the 7th Page might give this Gentleman room to suspect those above to have been my Sentiments. It was there observed, as "most probable, that the *Dii majorum genium* were originally the *Sun, Planets, and Elements, &c.*" — and that *Jupiter* might signify the *Air* or "Heaven, *Apollo* the *Sun*, *Vulcan* *Fire*, &c." But neither is this Account absolutely inconsistent with the *Apologists*, who can't be proved in this matter to have declared their own Sentiments. There is no Occasion to suppose they did so. It was sufficient for their Argument, that the Opinion that *Saturn* and *Jupiter* had been Men, was allowed by the Heathens themselves. And accordingly *Tertullian* seems to press it as such an Argument: *Illos homines fuisse non possitis negare*, are his Words immediately following. — But I need not have recourse to this Answer. That *Varro* reckon'd up 300 *Jupiters* every School-boy knows. And we may safely allow him, who was Son of *Saturn*, to have been a Man, without any Prejudice to that Account above given*. — Besides, it would be a sufficient Defense for me to say, that it is one thing to contradict the *Apologists* in Matters of *Opinion*, and another

"similes sunt alicujus dei vestri, quem neminem integrum à criminis aut vitio probare poteritis, nisi bonum negaveritis, &c." *TERTULL. Apol. c. 11.* N. B. Nay, I am not conscious of having said any thing on this Point more than the Enquirer himself had said. These are his own Words: "If it can be proved, that many of the Heathen *Deities* — were nothing but mere imaginary Beings, who never did in fact exist at all." — *First Eng. p. 12.* Whoever will consult the Passage, will find, that this Writer *more than seems to imagine this*.

* I find in the *Farb. Enquiry*, p. 29. an Instance which well enough explains this. *Diogenes Laertius* is quoted to shew the Sentiments of the *Egyptians*, "that the *Sun* and *Moon* were Gods, and that the former was called *Osiris*, the latter *Iris* — but" (adds this Writer) "it is well known, that *Iris* and *Osiris* — were great Men deified —." See also p. 16. And also *Shuckford's Connection*, Vol. II. p. 235, 298. and Vol. III. p. 57. where he tells us, that the Ancients used to call their Kings and famous Men by the Names of the *Luminaries, Elements, &c.* which

ther to oppose their direct Testimony in Matters of *Fact*. With regard to the former, such especially as do not relate to their own Religion, they might mistake. With regard to the latter, such especially as occurred to them frequently, I don't see how their Witness can be refused, if they had common Sense and common Honesty.

II. THERE remains now nothing relating to *Heathen* Authorities for me to consider. We must therefore proceed to view what has been said with regard to the *Holy Scriptures*. And here, as I observed before, the *Review* gives me but little Trouble. He objects only to my Explications of four Texts, but one of which relates directly to the *Gospel Possessions*; and I can see no manner of Difficulty in vindicating these. The first is *Rev. ix. 20.* On this Text I had declared, that I had "no Skill" "in expounding these Parts of the *Revelations*," and therefore "had nothing to do but to look into" "some of the most learned Commentators." For this the Gentleman is pleased to ridicule me; "An excellent Method (says he) of finding out the Meaning of a Word!" And truly, in such a Case, I do not know a better. The Meaning of *daupónia* here must, I apprehend, be found out by considering the Context, and the Subjects treated of. In these Prophetical Parts of this Book I am not ashamed to own my Ignorance: And why I might not give the Sense of *Grotius*, *Hammond*, &c. as well as the *Farther Enquiry* that of *Mr. Mede*, I can't imagine.——But I am charged with misrepresenting *Grotius*——I am willing to be tried by the *Reviewer's* own Translation. On these Words of St. *John*, that *they shoud not worship Devils* [*daupónia*] *and Idols of Gold and Silver*, *Grotius* says, "The People of Jerusalem were all in a mystical Sense Idolaters; they served Money, Jewels, &c." Now it is asked, "Allowing all this, does *daupónia* " signify

“ signify Money? ” I answer, that this was what *Gratius* imagined the Word to refer to, or else he has given no Sense of it at all.

IN the same Page I am called in question for having given the Reader the Remarks of Dr. *Hammond*, *Erasmus*, and St. *Jerom* on *1 Tim. iv. 1*. “ See here, says the *Review*, the true Art of confounding all things ! As if the opposing a Name were the Confutation of an Opinion ! ” And yet it is very extraordinary, that on this very Text the *Name* of the excellent and judicious Mr. *Mede* was opposed², which I believe the Gentleman thought at least a *Confirmation* of his own Opinion. And therefore, because I would not seem to oppose my self to Mr. *Mede*, as well as because his Interpretation was represented as “ brought even to a Demonstration,” I thought it proper, nor can I yet see any Harm in it, to set before the Reader another Interpretation of Authors of as great Name, and two of them of greater Antiquity than Mr. *Mede*. Indeed, were there any *Demonstration*, I entirely agree that it would be absurd to mention any *Autorities* against it. But all are not *Demonstrations* which are called so.

THE *Review* goes on, “ How did *Jerom* know, that all *Heresy* was framed by the Art of *Demons*? ” “ Or how did *Erasmus* know, that *Devils* brought in their false Doctrines in the Manner he says? ” What has warmed the Gentleman, I can’t tell. But, like a Man in some Degree of Passion, he seems to fall foul on all he meets. Now, methinks, it was very pardonable in Men, who understood *Demons* of *Devils*, to ascribe *Heresies* to them. But “ could not Men frame Heresies by their own natural Powers? ” Not, I hope, by a right Use of their natural Powers. — “ Might they not do it by Mistakes? ” They are not surely obliged to persist in, and to spread, their Mistakes.

takes. *Errare possum*, &c. "What Evidence is there, " that Heresies were owing to *Devils*?" This very Text, I humbly presume; unless our Interpretation of it can be shewn to be false or absurd. Besides, St. Paul numbers *Heresies* among the *Works of the Flesh*, Gal. v. 20. St. Peter calls them *damnable*, 2 Ep. ii. 1. And St. John assures us, that *he that committeth Sin, any Sin, is of the Devil*, 1 Ep. iii. 8. — " May not the Wickedness, the Pride, the Errors of Men be the Sources of false Doctrines?" And may not such Wickedness, Pride, and Errors proceed from their hearkening to the evil Suggestions and Delusions of *Satan*? — " Yes, but the Apostle says, *seducing Spirits*, as if *evil Spirits* were the great *Seducers of Men*." Such they have always been thought, and such, I apprehend, they were allowed to be by the *Enquirer* himself, " *Moral Evils* they may desire to do." I must therefore refer this Gentleman to his Friend for an Answer, who I hope will tell him, that to *seduce Men* is a *moral Evil*. " But what if *Spirits* be here taken for *Doctrines* themselves — or *Seducers*?" There is no Necessity so to *take* them. And farther, the Word *Devils*, which follows, can't be so taken. — In a Word, there is nothing forced in the Interpretation which I am vindicating. The Phraseology of *Scripture* sufficiently justifies it. As, the *Doctrine of GOD OUR SAVIOUR*⁴ is an Expression used by St. Paul to denote the *Doctrine which He*

³ *Farther Enquiry*, p. 79.

⁴ I observe that the *Review*, pag. 26, 27. argues largely against the Notion of any *Seductions by evil Spirits*. All which Reasoning will hold equally strong against the Temptations and Delusions of *Satan*, which the *Scriptures* have in so many Places mentioned. See Epb. ii. 2. 2 Cor. iv. 4. Matt. xiii. 19, 39. iv. 1, &c. Epb. vi. 11, 12. 1 Pet. v. 8, 9. 2 Cor. xi. 3. 1 Theſſ. iii. 5. 2 Cor. ii. 11. Jam. iv. 7. 2 Tim. ii. 26. Rev. xii. 9. and many others. I only refer to these Passages, because the part of the *Review*, which occasions my mentioning them, is not applied to me.

⁴ Tit. ii. 10.

taught; so there is no Reason why we should not understand the same Apostle's Expression, *Doctrines of Devils*, in a like Sense, viz. that these, who are properly *seducing Spirits*, were the Authors and Suggesters of those unjust Prohibitions of *Marriage* and *Meats*, which are expressly mentioned as the *Doctrines* taught.

I HAVE particularly considered these several Questions of the *Review*, because at the Close of them he talks of the "Arts made use of to refute "the *Enquiry*, without *Reason*, or Pretence of it."² The Reader is now to judge of the *Justness*, as well as *Decency* of this Reflection.

THE *Reply* laboured to shew³, that *Act* xvii. 18. could not be accommodated to the *Enquirer's* Purpose, not only because St. Luke was not speaking his own Sense, not only because the *Resurrection* here mentioned does not *certainly* mean that of the *Lord Jesus*, but also because a *Man raised to Life again, and consisting both of Soul and Body*, was very different from a *departed Soul*. The two first of these Reasons stand unanswered. To the last something is urged, the Purport of which I am not sure that I understand. However, I will lay it before the Reader. "When the first Christians affirmed *Jupiter* and *Saturn*, &c. to have been "Men, and after Death to have been made Gods, "was the Point about their being alive *both Soul and Body*? When *Hesiod* says, that when a certain Generation of Men died, they became Demons—Did it make a question, whether "they had *Bodies*, or not⁴?" If there be any thing in these Words in Answer to what I had urged, this must, I think, be intended by them; that the *Heathen Demons* were supposed to consist *both of Soul and Body*. But neither will this Account for our *Saviour's* being called by the *Epicureans*

² *Review*, p. 33. ³ *Reply*, p. 55, 56. ⁴ *Review*, p. 34.

curians and Stoicks a Demon, because of his Resurrection, unless these Philosophers also imagined, that their own Demons had risen from the Grave, and appeared on Earth, in their proper Bodies. And will the Reviewer assert this? Whence then all those Prejudices which the Heathens entertained against the Possibility of a Resurrection? — Besides, it is a flat Contradiction to both the Enquiries, to suppose that the Heathen Demons were embodied: In those they are called the Souls of departed Men, frequently *Ghosts*¹; and once, one would think with a View to exclude that Supposition, the **Ghosts of DEAD Men, the very Ghosts of Men UNBODIED**. Nay, in another place² we have this Account of the Heathen Notions, “ They thought either that they [Souls] continued as long as the Body could be preserv'd, SEPARATE FROM ALL BODY; and when that was destroyed, that then they animated other Bodies:” [in which Case sure they were *no Demons*] “ or that they went into aerial or ethereal Mansions for certain Years.” Accordingly Hesiod's Demons were *νεφελοειδεῖς*, clotbed with Air. And the Ancients imagined them to be invisible Beings, &c³. I had then very good Reason to think, that if *δαιμόνιον* in Acts xvii. 18. be applied to our *Lokū*, as raised again, we have here a new Sense of the Word.

THAT some Actions and Vices are by the Poets ascribed to Jupiter, &c. which suppose their having human Bodies, is indeed true: But then it is as true, that the same Poets give other Descriptions of them, which effectually destroy such a Supposition. To reconcile them with themselves is an impossible Task: And on this very Account I think them the most unfit Guides to the understanding of the Scriptures.

My Way of accounting for the Difficulty which the Enquirer laid so much Stress upon, that the Legion was spoken of, and to, as an *unclean Spirit*,

remains to be vindicated. On this I observed, that “ the *Evangelists* sometimes speak of the *whole Body* “ of *them* collectively in the Singular Number, and “ sometimes distinctly in the Plural.” And for an Instance of similar Expression, I referred to and cited *Deut. xii. 1*¹. The Substance of the Gentleman’s Anfwer to this is, that tho’ a *Nation* may be spoke to in the Singular Number, yet *Spirits* cannot; that it “ is impossible in any Language, to make the same Word signify an Individual and a Collection of Individuals of the same Species;” and that “ allowing this, this would not account for the Expression, *Thou unclean Spirit*, when *unclean Spirits* were present^m. ” Here this Gentleman must be reminded once more, that the *Evangelists* actually *in their own Names* use this Language; that the Difficulty therefore is pointed directly to *them*; and that whether my Solution of it be allowed, or not, nothing can be plainer than this, that the Scheme of the *Enquirer* will no way clear it. For can we imagine, that the *Evangelists* would *themselves* use the Language of Madmen? And yet, that according to the Scheme of the *Enquirer* they did so, he has been told alreadyⁿ, nor has he yet attempted to disprove it.

BUT I am far from being out of Hope of vindicating my own Way of answering the Difficulty. And I think, any Body or Number of Beings may be properly described as one such Being, provided nothing is said of this one, but what is equally applicable to all. The Words *a Few* signify as much *an Individual*, as the Words *a Man*, or, *an unclean Spirit*. And yet when St. Paul said, *Behold, thou art called a Few*^o, it will not be thought that he addressed himself to any one particular Person; nor is there any Difficulty in conceiving, that the Expression includes *a Collection of Individuals*. *A*

¹ *Reply*, p. 71. ^m *Review*, p. 56. ⁿ *Vid. Essay*, p. 60, 65.
• *Rom. ii. 17.*

few then; though no *Noun of Number*, is here the same as ye Jews. And thus a *Legion of Devils* may without any Absurdity be represented as *an unclean Spirit*, if what is predicated of one does equally relate to all. Why may not “*a Spirit* signify a col-“*lective Body of Spirits*,” as well as a *Jew* signify a *collective Body of Jews*?——I shall only trouble the Reader with one Instance more, where the Change of Number is very observable. This is in *Genesis* xix. 15. The *ANGELS* *baptized* *Lot*——*And it came to pass when THEY had brought them forth abroad, that HE said*——*And Lot said unto THEM, Ob, not so, my LORD, &c.*?

BEFORE I conclude, it may be proper to observe, that by the *Reflection* which the *Review*⁴ complains of, it was not my Intention to represent the *Enquirer* as a *Deist*, or one who concurred with *Woolston* in his wicked Design. That he laid a great Stress on a trifling Difficulty, which this Blasphemer had raised, is certain. He expressly declared against the *Solutions* which learned Men had given, tho' these were really as plain and strong as could be given in any case. In a Word, they were not so much the *Explications* of learned Men, as the *Explications* of the *Evangelists* themselves, who, when compared together, set their own Meaning past all Doubt. To reject therefore these, seemed to me to be *so far* “*joining the Cry of the Infidels*,” reviving their *Objections*, and serving their *Cause*. This Gentleman I suppose imagin'd, that his own Scheme would effectually answer the Difficulty. I shall not at present dispute this. Yet surely it would have better become a Christian to have offered this Answer, *without crying down* those which had been before given and approved. But to do this in Terms, in order to introduce a novel Scheme, clogged with

³ *Gratius* on *1 Mac.* xiii. 51. *ἐχθρὸς πόλεως*, has this Remark, *Enallage numeri.* *Prefidarios enim illos arcis intelligit, qui* *Israeli plurimum nocuerant.* Here a Number is represented as one Enemy.

⁴ *Review*, p. 64.

many and great Difficulties, which had remain'd unanswered, was indeed making this Scheme *necessary*, but, I fear, at the Expence of the *Christian* Cause. I must again repeat it, that I do not believe our Author design'd any Injury to this. But I may add, in the excellent Words of a Prelate of our own Church, that " when Doctrines, whatever the Intention of propagating them be, appear inconsistent either with the Whole, or any Part of our Religion, it is no Uncharitableness, but our Duty, to lay open the Falsehood and the Danger of them."

I now once more take leave of this Subject, having found this good Effect from the Pains I have taken, the being thoroughly persuaded my self of the Truth of the *literal* Sense. The *Review* has not attempted to shew the Pertinency of the Heathen Authorities, has not vindicated the Interpretations of the *Enquirer*, nor offered any new sufficient Answers to the chief Difficulties which lye against his Scheme. If this Gentleman, or any other, will reconsider this Matter, will reconcile all the Inconsistencies of *Pagan* Writers when they speak of *Demons*, will prove that the *Scriptures* must be understood according to *their* Sense, will give us some good Reason why the *Fathers* may not be called in as good Interpreters of the *Scripture Meaning* of the Word, will shew us which of them it was that first invented the new Scheme of Demonology, will fairly vindicate the *Enquirer's* Interpretation of the Passages in the LXX, where *δαιμόνιον* is mentioned, and MOST ESPECIALLY those in the *Gospels*, where *Possessions* are related; whoever, I say, will modestly endeavour to do all this, may deserve for such an extraordinary Attempt Attention and Regard. But it can be to no purpose to go on heaping up disputed Authorities, and saying over and over things which have already had their Answers. For every serious Man knows, that a weak Argument can gain no new Strength from its being even ten thousand times repeated.

